Must Remain in
Transcription Room

M2447cc5

Sunday, September 8, 1974

BARN

Lunch

MR. NYLAND: I hope you have eaten enough; if not, just continue to eat; you can listen when you eat, also, you can see yourself when you eat; have you ever noticed yourself when you are intentionally wishing to find out what is what, around you? Have you ever eavesdropped? It would be (a) very interesting thing to study yourself in a variety of different positions, postures, or state of mind or feeling; to get a lit--little bit of an impression what kind of world you are living in; if you once and for all know, that you [redacted] behave in a certain way in conditions with which you are familiar, that you are habitual in that way of response and reacting, you can start to understand the mechanicality of yourself; it's not that we have to dwell on mechanicality because, even if you use the word for it, it doesn't mean very much unless you feel it; but it is necessary to have an inspection of your own personal world; where do you live? What are your interests? Why are you interested in the different things you spend time on? As a matter of fact, how do you spend your time? Are you responsible for the time that has been given to you? If you put it on th--on the basis of a lifetime, are you in a hurry to develop? Do you want to understand more in order to be better tomorrow? Why do you want to learn? What are the motivations in your life, particularly in relation to other people, and in relation to yourself? How much self respect do you have? And for what reason do you care for yourself? How many tendancies are there that are already ingrown characteristics? All of that is material to Work with; it is not "Work" in the sense we mean it; it is just a simple little bit of a description; but it is excellent to see yourself as an actor; I mentioned, last night, that perhaps today or some other day, you choose for yourself to behave in a certain way, and to make it very clear

that that should apply to the whole day, not just a little bit in the morning and then give up; whatever you want to do, do it well, and assign one day for that particular purpose, to see if you actually can accomplish it; because it's very difficult to play a role for a certain length of time, although you do know that at the end of the day you are absolved from playing it further-you don't have to do it tomorrow; but for today it is important that you insist to do it from beginning to end; one lives one's life from the beginning to the end; there are up--upheavals in a life-that is certain times when it is more important that other times; regarding Work, certain times are good, other times are not good; it is like you're swimming in water, which at certain times is warm, and other times when you swim a little further it gets cold; that is the up and down of the sine curve that we all are familiar with; and when you play a role you try to put yourself a little bit more towards an optimum of existence; of that which you intentionally wish to do with your body, and to find out how that body can actually perform in a world which is your own, not always of your own creation, but you help to create it by being something that is different, and then you become respons-- ible for that kind of a role; when you are responsible it is much easier to be free from it; that sounds strange because you p--perhaps will become very much identified with it; but when you try to become non-identified you have no one else to blame but yourself; and you can make a separation then, between your intensity of a wish to play a role in a certain way, and then, stopping it at the time when you want to, to be free from that what you have done, then continue to exist the way you are; I said last night you have to continue to experiment, because you don't know what you are; you assume it, and you say when you look in the mirror that you know what you are-you're not at all familiar with all the different little bits of movements that take place physically, emotionally, and intellectually; and it is not so necessary to take them all apart and to put them in front of you and then put them together as if it is like a watch that you are repairing; the main reason for looking at oneself is first to understand your behavior and the motivation

for such behavior; why do you talk the way you do? Why do you allow the thoughts to come in and take room up in your head? Why do you have company with people you really don't care much for or from whom you can not extract anything, or at least you have not made any attempt to make them useful to you; we talk now ordinary life; we talk now about an afternoon here at the Barn; we talk about ordinary physical attending to certain things that have to be done, and for which you have been either recruited, or a certain task that you felt you wanted to do, and you must do it willingly; and you must do it as long as there is that kind of work to be done; you see, what we need is the continuation of something as an effort, for the sake of wanting to do it when, exactly at the time where you usually would give up, you continue; this is the question; you always give up at a certain time when it becomes a little bit difficult, because it is contrary to your own wishes; and you have to learn to overcome that last little bit of obstacle, before you actually will be blessed; I mentioned some time ago about the two boys- highschool boys who were studying and they were-they had apartments which are close together and one could see the other from the window, and, both of them had to study for some exam, and, usually one boy, he knew the answers, and the other fellow, he didn't; so one night, in the evening, he decided to find out what was it, because whenever he went to bed the light of the other boy was still on; so one day he decided that he turned his light off, but didn't go to bed; and it was interesting to him that the light of the other boy went out about ten minutes later; he said "ah, that's it, just ten minutes"; this is what I mean; at the time when you wish to give up, then, don't give up; go at that time against the grain; that will give you friction, but it also will remind you that you do it for a purpose; and then when the purpose is clear you will continue to Work, because that Work is then based upon a motivation which is determining your aim; and so I ask you for this afternoon, live with an aim for yourself; when you Work, you Work totally; with your hands and your heart and your head, intelligently; but all of you should be present to that what you are engaged in; in such a state there is of course

the identification of the three centers; at the same time they, becoming as it were, one, they are not fused but they are only working together in a partnership, there is a chance that some of the characteristics of each center are not as pronounced; and because of that, your subjectivity is at a little lower level, although the expression is at a high level; when there is more unity there's more understanding of that what is essential; when there is the multiplicity of expression you have a hard time finding out what is what; and so when you concentrate on such an effort, there is a chance, actually. that an "I" can be present to the totality of you-not certain sections of yourself, not just your arm or your leg, or whatever it may be-no, your personality, totally being observed by something as if, I say it many times, coming from heaven, to be present to you, and with a wish to help you; you must look at this "I" as something that is benevolently interested in the development of yourself; of course it means that there has to be something within you that says "yes, I want to find out what is possible for me"; and something has to be within you; if that isn't there of course there is no life; that what has to correspond to the influence from outside and which should cause in you as activity, and not a reaction, has to be based on a certain place within yourself, where there is a remembering of yourself; you remember yourself when the self is a capital "S"; when you happen to know, and if possible can become Aware of the existence of your Magnetic Center, the central point of all things within your world; that what really starts to motivate you, which has given you life when you were conceived and born, and which has been with you all your life, and which has been covered up all your life; and now the question how to disolve that form of crytelization so that ultimately you may have a glimpse, and then in connection with that glimpse, that what you then notice, one becomes aware of thetotality of oneself existing, and then you will have an aim to see in what way can you make that existence permanent; and one afternoon is as good as another afternoon; and I ask you for this afternoon to take care of that, to take care of yourself and remind each other, so that what you are doing you do well, but

also that you help someone else to do it well; don't interfere with someone else who may be Working; don't be selfish in the creation of your world which is too large and doesn't allow room for someone else; you can ask someone to come in when you wish that person to profit by what your level is, but then of course you have to give; if you just expand yourself because you wish it, it is of no particular use, either to any one else or to yourself; how will you be simple; how will you allow the different thoughts to stay in your mind, and how will you be a judge of what you wish to allow; in very soft tones talk to some people about such essential quality; not very long, but just as a reminder; the way you pick up your shovel, the way you wash a dish, the way you stand, looking out of the window, the way you see people get into a car, to remind you, they are alive; you ask, are they conscious or make an attempt, but then you make that kind of an attempt for yourself, and you say, "thank God, I am alive and I know it"; many times you don't know that you are alive, that is a pity, and you have to be reminded that there is something in you that actually could tell you, more or less constantly, although in the beginning it will(?) be just here and there, but make it as continuous as you can that you are reminded; not religiously, not in any sense that you're(?) a child of God, that will come, perhaps, perhaps it will come, later; for the time being we are just ordinary, simple human beings; wanting to live, and wanting to become responsible for that what we are, and for which we can be grateful that we are what we-that what we have, that it can be used; it doesn't matter how many talents you have; there is no particular restriction, even, on having many; but whatever you have for yourself-and this you will find out when you start to investigate your own world, what then, when you discover that there is a great deal that you haven't even touched, and it is still potential for you; do you wish to take the responsibility for the development of growth when you are able to talk to yourself to grow up, and become independant on Mother Nature; this is really the question; naturally we get where we are without having anything to do about it; but, objectively, we have to Work like hell; perhaps hell, purgatory, heaven, they are united;

they are all part of a triangle, which belong together; and there is an exchange between the three aspects, like the three sides of a triangle; and a person being in the center, and looking through the windows, and every once in a while experiencing the particular suffering from purgatory, the heavenly joy from heaven, and that what is hell as something that he really does not feel he ought to be entitled to; that then gradually, in this kind of contemplation, seeing oneself within that triangle and being at times even menaced by such influences to which he reacts, has to stand up on his own feet; and then walking intentionally to any one of the angles, communicating for a little while, at such a point with both purgatory and heaven, walking to another angle and discussing purgatory and hell, and then walking to the third and discussing heaven and hell together; then a man will grow up and find his way in making such a triangle become the point on which he wishes to stand; it is only a picture of how a world can develop, and how a world can be understood, and how a world ought to grow, with your intentions of actually present with the totality of yourself, basing it, in the first place, on that what you receive and have received in gratitude; then continuing in life with a responsability, and at the end, simply saying thank God for having lived this life, and having received the opportunity to get understanding; to get consciousness and to get conscience, ultimately, to have a will to want to continue to live one's life in whatever other kind of asphere may be assigned to one; I hope you have a good afternoon; I hope you have time once in a while to sit on a stone and think, just for a minute; come to yourself, help others to come to themselves; remind them; we will have movements at four o'clock today; for those who participate, I hope you can arrange it with your work; will you drink to Gurdjieff? Will you drink to the image you have in your mind, and will you see if that image from your mind can be transferred to your heart, so that you really wish for yourself to grow up, thanking Gurdjieff for giving information which is useful; to Gurdjieff's soul.

And so, Victor, yah will you.....?

END TAPE

Transcribed: Adam Markowitz